EXHIBIT "1"

Attachment A-1

UNITED STATES
EXPLORING EXPEDITION.

DURING THE YEARS

1838, 1839, 1840, 1841, 1842.

UNDER THE COMMAND OF

CHARLES WILKES, U. S. N.

VOL. VI.

ETHNOGRAPHY AND PHILOLOGY.

BY

HORATIO HALE,

PHILOLOGIST OF THE EXPEDITION.

PHILADELPHIA:
PRINTED BY C. SHERMAN.
1846.

SYNOPSIS.

FAMILIES.		LANGUAGES.	DIALECTS.
1. Tahkali-Umkwa		A. Tahkali (Carriers)	
		B. Tlatskanai	a. Tlatskanai
			b. Kwalhioqua
		C. Umkwa (Umpqua)	
2. Kitunaha		D. Kitunaha (Coutanies, Flat-bows)	
3. Tsihaili-Selish	Northern Branch	E. Shushwapumsh (Shushwaps, Atnahs)	
		F. Selish (Flatheads)	c. Kullespelm (Ponderays)
			d. Tsakaitsitlin (Spokan Inds.)
			e. Soaiatlpi (Kettle-falls, &c.)
		G. Skitsuish (Cœur d'alêne)	
		H. Piskwaus (Piscous)	
	Middle Branch	I. Skwale (Nasqually)	
	Western Branch	J. Tsihailish (Chickailis, Chilts)	f. Tsihailish
			g. Kwaiantl
			h. Kwenaiwitl
		K. Kawelitsk (Cowelits)	
	Southern Branch	L. Nsietshawus (Killamuks)	
4. Sahaptin		M. Sahaptin (Nez-Perçés)	
		N. Walawala (Wallawallas)	i. Pelus (Pelooses)
			j. Jaakema (Yakemas)
			k. Tlakatat (Klikatats)
5. Waiilatpu		O. Waiilatpu (Willetpoos, Cayuse)	
		P. Molele	
6. Tshinuk		Q. Watlala (Upper Chinooks)	l. Watlala (Cascade Inds.)
			m. Nihaloitih (Echeloots)
		R. Tshinuk (Chinooks)	n. Tshinuk
			o. Tlatsap (Clatsops)
			p. Wakaikam (Wahkyecums)
7. Kalapuya		S. Kalapuya	q. Kalapuya
			r. Tuhwalati (Follaties)
8. Iakon		T. Iakon (Lower Killamuks)	
9. Lutuami		U. Lutuami (Tlamatl, Clamets)	
10. Saste		V. Saste (Shasties)	
11. Palaihnih		W. Palaihnih (Palaiks)	
12. Shoshoni		X. Shoshoni (Shoshonees, Snakes)	
		Y. Wihinasht (Western Shoshonees)	
13. Satsikaa		Z. Satsikaa (Blackfeet)	
14. Nootka		Kwoneatshatka (Newittee)	
15. ?		San Raphael	
16. Kizh		San Gabriel	
17. Netela		San Juan Capestrano	

lumbia to San Francisco. This was about sixty miles south of the Shasty country. Mr. Dana, to whom I owe the vocabulary which is given of this language, observes, in his note to me: "The natives seen on reaching the Sacramento plains, resemble the Shasty Indians in their regular features. They have thick black hair descending low on the forehead, and hanging down to the shoulders. The faces of the men were colored with black and red paint, fancifully laid on in triangles and zigzag lines. The women were tattooed below the mouth. They were a mirthful race, always disposed to jest and laugh. They appeared to have had but little intercourse with foreigners. Their only arms were bows and arrows,—and in trading they preferred mere trinkets, such as beads and buttons, to the blankets, knives, and similar articles which were in request among the northern Indians."

Still farther south, about one hundred miles above the mouth of the Sacramento, Mr. Dana obtained vocabularies of the dialects of four tribes,—the *Puzhune*, *Sekamne*, *Tsamak*, and *Talàtui*. He says of them:—"These Indians have the usual broad face and flattened nose of the coast tribes. The mouth is very large, and the nose broad and depressed. They are filthy in their habits and stupid in look, like the Chinooks. Throughout the Sacramento plains the Indians live mostly on a kind of bread or cake made of acorns. The acorns, after the shell is removed, are spread out and dried in the sun, then pounded with a stone pestle to a fine powder, and afterwards kneaded into a loaf about two inches thick, and baked. It has a black color, and a consistency like that of cheese, but a little softer; the taste, though not very pleasing, is not positively disagreeable."

Five vocabularies are given of idioms spoken by the natives of California, who were formerly under the control of the Spanish missions. The first of these was taken at San Rafael, on the north side of the bay of San Francisco, in about latitude 38° 10′. The second is of La Soledad, near the coast, in latitude 36°. The third of San Miguel, about fifty miles to the southeast of the last-mentioned. The fourth of San Gabriel (the *Kij*), in latitude 34°; and the fifth of San Juan Capestrano, (the *Netēla*,) twenty miles further down the coast. The "missions" are large square enclosures, surrounded by high walls of *adobes* or unburnt bricks. Around the inside are cells, which served as dormitories to the natives. The latter were collected at first, partly by persuasion and partly by force, into these missions, and employed there in agriculture and various simple arts, in which

The following examples will give some idea of the system of transitions in this language, and of the extraordinary changes which the words undergo. It certainly would not be supposed, without such evidence, that *himkunĭtĭ* and *tatétat* were merely inflections of the same verb.

tçitāpatçitūp maha, I love thee
tçitapintçuō kŏk, I love him
himtāpintçiwāta tçĭi kak, he loves me
hintçitapintçiwata tçĭi, dost thou love me?

tçihōtatçop tçĭi, I see thee
chōton tçĭi, I see him
himkuhōton kŏk, dost thou see him?
himkuhutotçófon tçĭi, dost thou see me?
himkuhōton kĭnuk, dost thou see them?
kinuk himkunhōton, do they see thee?

sĭt kok, give him
çitēto soto, give us
çinéti kĭnuk, give them
éia putētip maha kuskà kéutan? who gave thee that horse?
çimma wala kotétat tçĭi, my father gave it to me
medjĭ tikúmti, to-morrow I will give it to him
" *takúmti çimma*, thou wilt give it to my father
kitétat he will give it to me
tatétat thou wilt give it to me
titētip I will give thee
kitétĭūp he will give thee
éia himkunĭti, to whom didst thou give it?
himti çimma, I gave it to my father
waηk tçĭi keek timyēti, I do not wish to give it to thee?

Of the remaining vocabularies little can be said beyond what may be gathered from the vocabularies. In the languages of Kīj and Netēla a few examples of plural and pronominal forms were obtained, which may be worth preserving.

KĪJ.

worōit, man	pl. *wororōt*	*tokōr*, woman	pl. *totókor*
kĭtç, house	pl. *kīkitç*	*paitχuar*, bow	pl. *papaitχuar*
haiχ, mountain	pl. *hahaiχ*	*wasi*, dog	pl. *wausi* (qu. *wáwasi?*)
içot, wolf	pl. *içiçot*		
tihōrwait, good	pl. *tiriwait*	*mohaĭ*, bad	pl. *momohaĭ*
tçinui, small	pl. *tçitçinuĭ*	*arawātai*, white	pl. *rawānot*
yupĭχa, black	pl. *yupinot*	*kwauōχa*, red	pl. *kwauχōnot*

nōnak, my father — *ayōinak*, our father

EXHIBIT "2"

A-2

EXPLORATIONS AND SURVEYS FOR A RAILROAD ROUTE FROM THE MISSISSIPPI RIVER TO THE PACIFIC OCEAN.
WAR DEPARTMENT.

ROUTE NEAR THE THIRTY-FIFTH PARALLEL, UNDER THE COMMAND OF LIEUT. A. W. WHIPPLE, TOPOGRAPHICAL ENGINEERS, IN 1853 AND 1854.

REPORT

UPON

THE INDIAN TRIBES,

BY

LIEUT. A. W. WHIPPLE, THOMAS EWBANK, ESQ., AND PROF. WM. W. TURNER.

WASHINGTON, D. C.,
1855.

words are from a manuscript vocabulary taken by the Hon. John R. Bartlett, while engaged on the Mexican Boundary Survey; the Netela and Kizh are from Hale's Philology of the Exploring Expedition.

	CAHUILLO.	KECHI. (*San Luis Rey.*)	NETELA. (*San Juan Capistrano.*)	KIZH. (*San Gabriel.*)
Father	ne'-na (my)	peh-nah' (his)	nanā	anāk
Mother	ne'-yih	peh-yo'	noyō	ōōk
Head	ni-yul'-uka	po-ya'	nuyū	apoān
Ear	na-nock'-a	no-nak'	nanakūm	anāne, nājas
Eye	na'-push	pu-sun'-o-push	nopūlum	atshotshon
Nose	ne'-mu	ne-mu'-hi	nomūūum	comēpin, mūpin
Arm	ne-mōk	no-ma'	namā	amān, mān
Heart	ne'-sun	no-shōn	nosūn	ahūng, sūn
Blood	ne'-o	no-ōh	noō'	akhoin
Chief	net'-i	nōt	nōt	tomēr
House	kish	ki'-cha	niki	kītsh, kin
Arrow	hul	no-hu'	hul	tshūar, nihūn
Bow	chu-quil'-no-pish	kō-to-pis	kūtupeh	páitkhūar, páitōkh
Sun	ta'-mit	te-met'	temét	tāmet
Moon	men'-yil	moi-la	mo-Ti	mō-ār
Fire	cūt	kōt	mughāt	tshāwot, tōina
Water	pal	pa-la	pāl	bar
Bear	hu'-nu-it	hu'-nu-it	hūnot	hūnar
Deer	su'-quut	su-kūt	sukot	shukāt
Wolf	is-o-wit	i-sunt	īsot	īshot, īsot
Dog	a'-wūl	a-wal'	aghwāl	wanai, wasi
I	neh	no	no	noma
Thou	eh	om	om	oma
He	peh	w' nal	wanāl	ahē, pa-e
One	su'-plī	su-pul	pukū	pukū
Two	me-wi'	weh	wehē	wehē
Three	me-pa'	pai	pāhe	pāhe
Four	me-wi'-chu	wah-sah'	watsā	watsā

It will be observed that, in those languages of the Shoshonee family which we have been considering, the place of the accent is reckoned, not from the end, as in the classical tongues, but from the *beginning* of the word. In Comanche the accent is on the first syllable, with but few exceptions, as when a possessive pronoun is prefixed. Sometimes there is a secondary accent; this appears, for the most part, when the word contains more than four syllables, and is generally placed on the fifth from the beginning, as *te'-ith-tis-chi-ho'-no*, valley. In Chemehuevi and Cahuillo the accent is less regular: but in the former it is usually on the second syllable; and in the latter, on the first.

EXHIBIT "3"

A-3

KIZH und NETELA

von

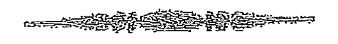
NEU-CALIFORNIEN

DARGESTELLT

von

JOH. CARL ED. BUSCHMANN.

AUS DEN ABHANDLUNGEN DER KÖNIGL. AKADEMIE DER WISSENSCHAFTEN
ZU BERLIN 1856.



BERLIN
GEDRUCKT IN DER DRUCKEREI DER KÖNIGL. AKADEMIE
DER WISSENSCHAFTEN
1856.

IN COMMISSION BEI F. DÜMMLER'S VERLAGS-BUCHHANDLUNG.

den Schoschonen (p. 219ᵃ), bemerkt: „man wird auch sehn, daſs das Wortverzeichniſs des von den *Netela*-Indianern an der Küste von Californien, unter dem 34ten Breitegrade, gesprochenen Idioms *shows evident traces of connexion with the Shoshóni*;" und an einer späteren Stelle, bei den zwei californischen Sprachen selbst (567ᵐᵐ), heiſst es: „Die Ähnlichkeit zwischen vielen Wörtern in diesen 2 Sprachen (*Kij* und *Netela*) und im Shoshoni geht deutlich genug aus einer Vergleichung der Wortverzeichnisse hervor. Die Ähnlichkeit ist zu groſs, als daſs man sie einem bloſsen zufälligen Verkehr zuschreiben könnte; aber es ist zweifelhaft, ob die Erscheinung uns berechtigt sie als Zweige derselben Familie hinzustellen."

§. 466.

WORTVERZEICHNISS

der Kizh- und Netela-Sprache

A. Substantiva, Adjectiva und Verba

	Kizh (San Gabriel)	Netela (San Juan Capistrano)
alive	*yall*	
arm	*a-män, män*	*no-mä*
arrow	*tschüar, ni-hün, G toüarr*	*hul, G al*
bad	*mohöräl, möhal, G chaiït*	*hüoigötö*
bear	*hünar*	*hünot*
beard	*aöñg, pehen*	*nu-müs*
bird	*amäscharot*	*chéymat*
black	*yupiχa, yomaχpe, G yupixa*	*yoädynot, G yübätexanut*
blood	*aχain*	*no-ó (no-ó)*
blue	*saschässcha*	
boat s. canoe		
body	*G a-tataz*	*G pä-tä.zo*
bone	*a-ónt, ōan*	*no-häksēn*

whether the evidence which it affords will justify us in classing them together as branches of the same family. Diese ganze Stelle ist, bis auf ein paar Buchstaben, vom ersten Worte bis zum letzten, aus Vol. VI. der *expl. exp.* (p. 567ᵐᵐ⁻ⁿ) wiederholt. Von einem Urtheile Gallatin's über die *Kij*- und *Netela*-Sprache kann also nicht die Rede seyn.

EXHIBIT "4"

TRANSACTIONS

OF THE

PHILOLOGICAL SOCIETY

1856.

PUBLISHED FOR THE SOCIETY
BY GEORGE BELL, 186, FLEET STREET,
London.

ENGLISH.	COCONOONS.	TULARE.
day	hial	tahoh *.
fire	sottol	ossel.
water	illeck	illick.

XI. THE SALINAS GROUP.—This is a name which I propose for a group of considerable compass, and one which contains more than one mutually unintelligible form of speech. It is taken from the river Salinas, the drainage of which lies in the counties of Monterey and San Luis Obispo. The southern boundary of Santa Cruz lies but a little to the north of its mouth.

The Gioloco may possibly belong to this group, notwithstanding its reference to the Mission of San Francisco. The *alla*, and *mut-* (in *mut*-ryocusé), may=the *ahay* and *i-mit-a* (*sky*) of the Eslen.

The Ruslen has already been mentioned, and that in respect to its relations to the Costano. It belongs to this group.

So does the Soledad of *Mofras*; which, though it differs from that of Hale in the last half of the numerals, seems to represent the same language.

So do the Eslen and Carmel forms of speech; allied to one another somewhat more closely than to the Ruslen and Soledad.

So do the San Antonio and San Miguel forms of speech.

The Ruslen, Eslen, San Antonio, and San Miguel are, probably, four mutually unintelligible languages.

The Salinas languages are succeeded to the south by the forms of speech of—

XII. THE SANTA BARBARA GROUP—containing the Santa Barbara, Santa Inez, and San Luis *Obispo* languages.

XIII. THE CAPISTRANO GROUP.—Capistrano is a name suggested by that of the Mission of San Juan Capistrano. The group, I think, falls into two divisions:—

1. *The Proper Capistrano, or Netela,* of San Luis *Rey* and San Juan Capistrano.

2. *The San Gabriel, or Kij,* of San Gabriel and San Fernando.

* Same word as *taech*=*light* in Coconoons; in Pima *tai*.

EXHIBIT "5"

A-5

AMERICAN ABORIGINAL LANGUAGES.

BY

HERMANN E. LUDEWIG.

WITH ADDITIONS AND CORRECTIONS

BY PROFESSOR WM. W. TURNER.

EDITED BY NICOLAS TRÜBNER.

LONDON:
TRÜBNER AND CO., 60, PATERNOSTER ROW.

MDCCCLVIII.

CAHITA.

In the northern parts of Mexico.

WORDS AND VOCABULARIES.

Nouvelles Annales des Voyages. *Paris*, 1841, 8vo. Vol. IV, pp. 262—287.

GRAMMARS AND GRAMMATICAL NOTICES.

Arte de la Lengua Cahita. *Mexico*, 1737, 12mo.

CAHUILLOS. CA-WI-OS.

Californian Indians residing near the Pacific, between the sources of the San Gabriel and Santa Anna.

Cahuillo Vocabulary, taken by LIEUTENANT A. W. WHIPPLE, pp. 71—76 of the Report upon the Indian Tribes, by Lieutenant Whipple, Thomas Ewbank, and Professor W. W. Turner, added to Lieutenant Whipple's Report on the route near the 35th parallel, in Vol. II of the: Pacific Railroad Reports. *Washington*, 1855, 4to, and

Twenty-eight Cahuillo Words compared with Kechi, Netela, and Kizh. *Ibid.*, p. 77.

CALIFORNIANS

In general. See—

R. G. LATHAM on the Languages of New California, pp. 72—86 of Vol. VI of: Proceedings of the Philological Society, *London*, 1850; G. GIBBS' Observations on some of the Indian Dialects of Northern California, pp. 420—423 of Vol. III of: Schoolcraft's Indian Tribes of the United States. See also, pp. 99—177 of the same volume, the Journal of the Expedition of Colonel REDICK M'KEE, United States Indian Agent, through North-western California, performed in the summer and fall, 1851, by GEORGE GIBBS.

The United States Boundary Commissioner, JOHN R. BARTLETT, has taken the following vocabularies in California:—

Deguino or *Comeya*, at San Diego.
Kechi. Mission of San Luis Rey.
San Luis Obispo. Mission of same name.
H'hana... }
Tehama... }
Coluz...... } in the Country watered by the Sacramento River.
Noana ... }
Diggers... }
Diggers of Napa Valley.
Makaw of Upper California.

said to be similar to the Cunacuna. Later researches have shown that four tribes—the *Savaneric, Manzanillo,* or *San Blas Indians, Cholo,* and *Bayano*—inhabit the Isthmus, who speak different languages.

WORDS AND VOCABULARIES.

LIONEL WAFER, A New Voyage and Description of the Isthmus of America, giving an Account of . . . . the Indian Inhabitants, their . . . . Language, etc. *London*, James Knapton, 1699, 8vo, map, plates, pp. viii, 224, 14, pp. 181, 182, 187, 188.

French translation, by Montirat, in: G. Dampier, Voyage autour du Monde. *Amsterdam*, 1705, 8vo, p. 250 and following.

German translation, in: Allgemeine Historie der Reisen, Vol. XV, p. 280 and following.

SMITH BARTON, New Views, etc.—Comparative Vocabularies.

HERVAS, Aritmetica, pp. 106, 107.

Mithridates, Vol. III, pp. 708.

BALBI, Atlas Ethnographique, Tab. XLI, No. 631.

N.B.—The words given by Wafer correspond with the Bayano given by Seeman.

DEGUINOS, DIEGEÑOS.

The Indians round San Diego—*Deguinos, Diegeños*—were in a savage state, and their language almost unknown. BARTLETT says that they are also called *Comeya;* but WHIPPLE asserts that the *Comeya,* a tribe of the *Yumas,* speak a different language. Different dialects were spoken near San Juan Capistrano (FATHER BOSCARA calls the aboriginal inhabitants of San Juan Capistrano the *Acagchemem* nation), San Gabriel, San Luis Obispo, and San Antonio.

WORDS AND VOCABULARIES.

Vocabularies of San Diego, San Juan Capistrano, pp. 246, 248, 250; San Luis Obispo, San Antonio, pp. 247, 249, 251, by DR. JOHN SCOULER, in: Journal of the Royal Geographical Society of London, Vol. XI. *London*, 1841, 8vo, pp. 246—251.

Reprinted, *San Diego*, W. 2, *San Luis Obispo*, W. 4, *San Antonio*, W. 5, p. 129 of Vol. II of: Transactions of the American Ethnological Society.

The Names of the Months in Acagchemem are given in: P. BOSCARA'S Chinigchinich, pp. 303, 304 of: A. Robinson's Life in California. *New York*, Wiley and Putnam, 1846, 12mo.

Nos. 15 (*San Raphael*), 16 (*Kizh, at San Gabriel*), and No. 17 (*Netela, at San Juan Capistrano*) of the Vocabulary of Languages of North-western America, pp, 569

—629, in: HOR. HALE, Ethnography and Philology of the United States Exploring Expedition. *Philadelphia*, Lea and Blanchard, 1846, folio. *Ibid.*, pp. 533, 634: Vocabulary of Languages spoken at the Missions, "*La Soledad* and *San Miguel.*"

Nos. 15, 16, 17, reprinted under U, p. 128, of the Vocabularies in Vol. II of: Transactions of the American Ethnological Society. The words of the Missions: La Soledad and San Miguel, *ibid.*, p. 126.

Twenty-eight Words of Netela and Kizh compared with Cahuillo and Kechi, by PROFESSOR W. W. TURNER, p. 77 of: Report upon the Indian Tribes, added to Lieutenant A. W. Whipple's Report (in Vol. II of the Pacific Railroad Reports. *Washington*, 1855, 4to).

Des Langues *Kizh* et *Netela* de la Nouvelle-Californie, by DR. BUSCHMANN, in: Monthly Report of the Royal Academy of Scientes of Berlin, for September and October, 1855.

Diegeño and English Vocabulary, taken by LIEUTENANT A. W. WHIPPLE from Tomaso, the chief the Tribe, pp. 5, 6, of Lieutenant A. W. Whipple's Extract from a Journal of an Expedition from San Diego, California, to the Rio Colorado, from September 11 to December 11, 1849. (Congress Documents, 31 Congress, Second Session, Senate Executive Documents, No. 19). Reprinted, pp. 95 to 101, and Diegeño numerals, by Lieutenant W. A. Whipple, compared with those given by Dr. Scouler, pp. 103 of: Lieutenant A. W. Whipple's Report upon the Indian Tribes, etc. (Vol. II of Pacific Railroad Reports. *Washington*, 1855, 4to). Also reprinted on pp. 103, 104 of: Schoolcraft's Indian Tribes of the United States, Vol. II.

Twenty-eight Kechi Words (from BARTLETT) compared with Cahuillo, Netela, and Kizh, p. 77 of: Report upon the the Indian Tribes, added to Lieutenant A. W. Whipple's Report (Vol. II of Pacific Railroad Reports. *Washington*, 1855, 4to).

Vocabularies of the Deguino or Comeya, at San Diego; Kechi, at San Luis Rey and San Luis Obispo, have been taken by JOHN R. BARTLETT, the United States Boundary Commissioner.

See also under *Californians* and *Cahuillos*.

DELAWARE, LENAPE, LENNO-LENAPE.

Belonging to the Algonquin stock. The following are mentioned as the three original tribes:—1. The *Unami*, or *Wanami* (Turtle tribe) 2. The *Unalachtgo* (Turkey tribe). 3. *Minsi*, *Ministi*, or *Munseyi* (Wolf tribe).

WORDS AND VOCABULARIES.

HERVAS, Vocabolario Poliglotto, p. 240 (numerals, etc.)

SMITH BARTON, New Views, etc.—Comparative Vocabularies, and "Specimen of a Comparison of the Languages of the Delaware Stock and those of the Six Nations." *Ibid.*, Appendix, p. 20.

In the vocabularies he gives also *Canestoga* (or *Susquehannocs*) words.

DARIEN.

A. F. POTT, Die quinare und vigesimale Zählmethode. On the numerals, p. 72. —W. W. T.]

DELAWARE.

Ad Losskiel, p. 64. The German original was published at *Barby*, 1789, 8vo. Delaware and Iroquois words, pp. 29, 30.

Six Delaware words, on page 125 of "General Parsons' Discoveries made in the Western Country." Article XI (pp. 119—127) of: Memoirs of the American Academy of Arts and Sciences, Vol. II, Part 1. *Boston*, 1793, 4to.

DIEGEÑOS.

[This name means the Indians of *San Diego*, so that there is no such name as *Deguinos*. Their language belongs to what I have termed the *Yuma* tongue, dialects of which are spoken by various tribes on the Rio Colorado and Gila, e.g., the Mohave, Cuchan, and Coco-Maricopa. All the vocabularies (except the Diego itself) here enumerated by Dr. Ludewig belong to different other stocks.

Dr. BUSCHMANN's paper on the Kizh and Netela has been published separately under the following title: Die Sprachen Kizh und Netela von Neu Californien, dargestellt von Joh. Carl Ed. Buschmann (aus den Abhandl. d. Königl. Akad. d. Wissenschaften zu Berlin, 1855). *Berlin*, 1856, pp. 31, 4to.—W. W. T.]

ESKELEN.

[A. F. POTT, Die quinare und vigesimale Zählmethode. On the numerals, pp. 63, 64.—W. W. T.]

ESKIMOS.

Schediasma hocce etymologico-philologicum prodromum Americano Gronlandicum in patronis appropriatum insinnat Twarns Abel. *Havniæ*, 1783, 4to.

Vocabulary of the English, Danish, and Esquimaux Languages. Pp. 61—89 of: Appendix to the Narrative of a Second Voyage in Search of a North-West Passage, and of a Residence in the Arctic Regions during the Years 1829, 1830, 1831, 1832, 1833. By Sir John Ross, C.B., K.S.A., K.C.S., etc., Captain in the Royal Navy. Including the Reports of Commander, now Captain, James Clark Ross, R.N., F.R.S., F.L.S., etc.; and the Discovery of the Northern Magnetic Pole. *London*, Webster, 1835, 4to, pp. xii, 120, cxliv, cii. 20 plates.

Dialogues in the English, Danish, and Esquimaux Languages. Pp. 91—104 of: Appendix to the Narrative of a Second Voyage in Search of a North-West Passage,

QUICHUA.

Barcia-Pinelo mentions "JUAN DE VEGA, Arte e Rudimentos de Gramatica Quichua. Impreso en *Lima*;" and states that "FR. MARTIN DE VICTORIA, del Orden de la Merced, fue el primero que redujo à arte la lengua del Inca."

RICCAREES.

Riccaree Vocabulary, pp. 348—352 of: Die Indianer Nord Amerika's und die während eines achtjährigen Aufenthalts unter den wildesten ihrer Stämme erlebten Abentheuer und Schicksale, von G. Catlin. Nach der fünften englischen Ausgabe deutsch herausgegeben von Dr. Heinrich Berghaus. Mit 24 vom Verfasser nach der Natur entworfenen Gemälden. Zweite Ausgabe. *Brüssel*, Muquardt, 1851, 8vo, pp. 382.

RUMSEN.

[A. F. POTT, Die quinare und vigesimale Zählmethode. On the numerals, p. 63. —W. W. T.]

SAHAPTIN.

[DR. SCOULER'S Vocabularies are printed also in the Edinburgh New Philosophical Journal, Vol. XLI, pp. 190—192.

J. HOWSE, Vocabularies of certain North American Languages, in: Proceedings of the Philological Society of London, Vol. IV. Okanagan Vocabulary, pp. 199—204.—W. W. T.]

SAN GABRIEL, KIZH.

Californian Indians, mentioned already under "Diegeños," pp. 62, 63, to which add—

JOH. CARL ED. BUSCHMANN, Die Sprachen Kizh und Netela von Neu Californien. Abhandlung gelesen in der Berliner Akademie der Wissenschaften, October 25, 1855, pp. 501—531 of the "Abhandlungen der Philosophisch-historischen Klasse" of said Academy for 1855, and with separate title. *Berlin*, Dümmler, 1856, 4to.

SAN JUAN CAPISTRANO, ACAGCHEMEM, NETELA.

Californian Indians, for which see the article "Diegeños," pp. 62, 63, adding—

JOH. CARL ED. BUSCHMANN, Die Sprachen Kizh und Netela von Neu Californien. Abhandlung gelesen in der Berliner Akademie der Wissenschaften, October 25, 1855, pp. 501—531 of the "Abhandlungen der Philosophisch-historischen Klasse" of said Academy, 1855, and with separate title. *Berlin*, Dümmler, 1856, 4to.

EXHIBIT "6"

A-6

OPUSCULA.

ESSAYS

CHIEFLY

PHILOLOGICAL AND ETHNOGRAPHICAL

BY

ROBERT GORDON LATHAM,

M.A., M.D., F.R.S., ETC.

LATE FELLOW OF KINGS COLLEGE, CAMBRIDGE, LATE PROFESSOR OF ENGLISH IN UNIVERSITY COLLEGE, LONDON, LATE ASSISTANT PHYSICIAN AT THE MIDDLESEX HOSPITAL.

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20 SOUTH FREDERICK STREET, EDINBURGH.

LEIPZIG, R. HARTMANN.

1860.

—629, in: HOR. HALE, Ethnography and Philology of the United States Exploring Expedition. *Philadelphia*, Lea and Blanchard, 1846, folio. *Ibid.*, pp. 533, 634: Vocabulary of Languages spoken at the Missions, "*La Soledad* and *San Miguel.*"

Nos. 15, 16, 17, reprinted under U, p. 128, of the Vocabularies in Vol. II of: Transactions of the American Ethnological Society. The words of the Missions: La Soledad and San Miguel, *ibid.*, p. 126.

Twenty-eight Words of Netela and Kizh compared with Cahuillo and Kechi, by PROFESSOR W. W. TURNER, p. 77 of: Report upon the Indian Tribes, added to Lieutenant A. W. Whipple's Report (in Vol. II of the Pacific Railroad Reports. *Washington*, 1855, 4to).

Des Langues *Kizh* et *Netela* de la Nouvelle-Californie, by DR. BUSCHMANN, in: Monthly Report of the Royal Academy of Sciences of Berlin, for September and October, 1855.

Diegeño and English Vocabulary, taken by LIEUTENANT A. W. WHIPPLE from Tomaso, the chief the Tribe, pp. 5, 6, of Lieutenant A. W. Whipple's Extract from a Journal of an Expedition from San Diego, California, to the Rio Colorado, from September 11 to December 11, 1849. (Congress Documents, 31 Congress, Second Session, Senate Executive Documents, No. 19). Reprinted, pp. 95 to 101, and Diegeño numerals, by Lieutenant W. A. Whipple, compared with those given by Dr. Scouler, pp. 103 of: Lieutenant A. W. Whipple's Report upon the Indian Tribes, etc. (Vol. II of Pacific Railroad Reports. *Washington*, 1855, 4to). Also reprinted on pp. 103, 104 of: Schoolcraft's Indian Tribes of the United States, Vol. II.

Twenty-eight Kechi Words (from BARTLETT) compared with Cahuillo, Netela, and Kizh, p. 77 of: Report upon the the Indian Tribes, added to Lieutenant A. W. Whipple's Report (Vol. II of Pacific Railroad Reports. *Washington*, 1855, 4to).

Vocabularies of the Deguino or Comeya, at San Diego; Kechi, at San Luis Rey and San Luis Obispo, have been taken by JOHN R. BARTLETT, the United States Boundary Commissioner.

See also under *Californians* and *Cahuillos.*

DELAWARE, LENAPE, LENNO-LENAPE.

Belonging to the Algonquin stock. The following are mentioned as the three original tribes:—1. The *Unami*, or *Wanami* (Turtle tribe) 2. The *Unalachtgo* (Turkey tribe). 3. *Minsi*, *Ministi*, or *Munseyi* (Wolf tribe).

WORDS AND VOCABULARIES.

HERVAS, Vocabolario Poliglotto, p. 240 (numerals, etc.)

SMITH BARTON, New Views, etc.—Comparative Vocabularies, and "Specimen of a Comparison of the Languages of the Delaware Stock and those of the Six Nations." *Ibid.*, Appendix, p. 20.

In the vocabularies he gives also *Canestoga* (or *Susquehannoes*) words.

MISCELLANEOUS AFFINITIES.

English	man.
Jakon	*kalt.*
Selish	*skalt-amekho.*
Skitsuish	*skailt-emukh.*
Piscous	*skaltamikho.*

English	woman.
Jakon	*tklaks.*
Wallawalla	*tilaki.*
Watlala	*tklkakilak.*
Chinook	*tklakel.*
Cayoose	*pin-tkhlaiu.*
Molele	*longi-tklai.*
Killamuk	*sui-tklats.*
Shushwap	*somo-tklitçk.*
Cootanie	*pe-tklki.*

English	boy.
Jakon	*tklom-kato.*
Kizh	*kwiti.*
Cowelitz	*kwaiitkl.*

English	girl.
Jakon	*tklaaksawa.*
Kizh	*takhai.*
Satsikaa	*kokwa.*

Watlala	*tklaleq.*
Chinook	*waleq.*
Chickaili	*khaaq.*
Skwale	*stkllatkl-adai.*
Muskoghe	*okulosoha.*

English	child.
Jakon	*mohaite.*
Shahaptin	*miaots.*

English	mother.
Jakon	*tkhla.*
Chinook	*tkhlianaa.*

English	husband.
Jakon	*sonsit.*
Chikaili	*çineis.*
Cowelitz	*skhon.*
Killamuck	*ntsuon.*
Umpqua	*skhon.*
— do.	*çhanga.*

English	wife.
Jakon	*sintkhlaks.*
Cayuse	*intkhlkaio.*
Molele	*longitkhlai.*

The Sahaptin. — The Sahaptin, Shoshoni and Lutuami groups are more closely connected than the text makes them.

The Shoshoni (*Paduca*) *group.* — The best general name for this class is, in the mind of the present writer, Paduca; a name which was proposed by him soon after his notification of the affinity between the Shoshoni and the Comanch, in A. D. 1845. Until then, the two languages stood alone; *i. e.* there was no class at all. The Wihinast was shewn to be akin to the Shoshoni by Mr. Hale; the Wihinast vocabulary having been collected by that indefatigable philologue during the United States Exploring Expedition. In Gallatin's Report this affinity is put forward with due prominence; the Wihinast being spoken of as the Western Shoshoni.

In '50 the Report of the Secretary at War on the route from San Antonio to El Paso supplied an Utah vocabulary; which the paper of May '53 shews to be Paduca.

In the Report upon the Indian Tribes &c. of '55, we find the Chemehuevi, or the language of one of the *Pah-utah* bands "for the first time made public. It agrees" (writes Professor Turner) "with Simpson's Utah and Hale's East Shoshoni."

Carvalho (I quote from Buschmann) gives the numerals of the Piede (Pa-uta) of the Muddy River. They are nearly those of the Chemehuevi.

English.	Piede.
one	soos.
two	weïoone.
three	pioone.
four	wolsooing.
five	shoomin.
six	navi.
seven	navikavah.
eight	nanneëtsooïn.
nine	shookootspenkermi.
ten	tomshooïn.

For the Cahuillo see below.

Is the Kioway Paduca? The only known Kioway vocabulary is one published by Professor Turner in the Report just alluded to. It is followed by the remark that "a comparison of this vocabulary with those of the Shoshoni stock does, it is true, show a greater degree of resemblance than is to be found in any other direction. *The resemblance, however, is not sufficient to establish a radical affinity, but rather appears to be the consequence of long intercommunication.*"

For my own part I look upon the Kioway as Paduca — *the value of the class being raised.*

English.	Kioway.	English.	Kioway.
man	kiani.	*star*	tah.
woman	mayi.	*fire*	pia.
head	kiaku.	*water*	tu.
hair	ooto.	*I*	no.
face	caupa.	*thou*	am.
forehead	taupa.	*he*	kin.
ear	taati.	*we*	kime.
eye	taati.	*ye*	tusa.
nose	maucon.	*they*	cuta.
mouth	surol.	*one*	pahco.
tongue	den.	*two*	gia.
tooth	zun.	*three*	pao.
hand	mortay.	*four*	iaki.
foot	onsut.	*five*	onto.
blood	um.	*six*	mosso.
bone	tonsip.	*seven*	pantsa.
sky	kiacoh.	*eight*	iatsa.
sun	pai.	*nine*	cohtsu.
moon	pa.	*ten*	cokhi.

XIII. *The Capistrano group.* — Buschmann in his paper on the Netela and Kizh states, after Mofras, that the Juyubit, the Caguilla, and the Sibapot tribes belong to the Mission of St. Gabriel. Turner gives a Cahuillo, or Cawio, vocabulary. The district from which it was taken belonged to the St. Gabriel district. The Indian, however, who supplied it had lived with the priests of San Luis Rey, until the break-up of the Mission.

Meanwhile, the San Fernando approaches the San Gabriel, *i. e.* the Kizh.

See also Turner, *p.* 77 — where the name *Kechi* seems, word for word, to be *Kizh.* The *Kizh,* however is a *San Gabriel* form of speech.

XIV. *The Yuma group.*—Turner gives a Mojave, or Mohavi vocabulary; the first ever published. It is stated and shewn to be Yuma. The Yabipai, in the same paper, is inferred to be Yuma; containing, as it does, the word

hanna = *good* = *hanna*, *Dieguno.*
n'yatz = *I* = *nyat*, *do.*
pook = *beads* = *pook*, *Cuchan.*

The Mohave vocabulary gives the following extracts.

ENGLISH.	MOHAVE.	CUCHAN.	DIEGUNO.	COCOMANCOPA.
man	ipah	ipatsh	aykutshet	ipatshe.
woman	sinyax	sinyak	sin	sinchayaixhutsh.
head	cawawa	umwhelthe	estar	
hair	imi	ocono		
face	ihalimi	edotshe	wa	
forehead	yamapul	iyncoloque		
ear	esmailk	smythl	hamatl	
eye	idotz	edotshii	awuc	ayedotsh.
nose	ihu	ehotshi	hu	yayyayooche.
mouth	ia	iyuquaofe	ah	izatsh.
tongue	ipailya	epulche		
tooth	ido	aredoche		
hand		isalche	sithl	
arm	isail			
foot	imilapilap	imetshshpaslapyah	hamilyah	
blood	niawhut	awhut		
sky	amaiiga	ammai		
sun	nyatz	nyatsh	nyatz	
moon	hullya	huthlya	hullash	
star	hamuse	klupwataie	hummashish	
		hutshar		
fire	awa	aawo		ahúch.
water	aha	aha	aha	
I	nyatz	nyat	nyat	inyatz.
thou	mantz	mantz		mantz.
he	pepa	habuisk	pu	
one	setto	sin	hini	
two	havika	havik	hawuk	
three	hamoko	hamok	hamuk	
four	pinepapa.	chapop	chapop	
five	serapa	serap	serap	
six	sinta	humhúk		
seven	vika	pathkaie		
eight	muka	chiphuk		
nine	paí	hummamuk		
ten	arapa	sahhuk		

EXHIBIT "7"

A-7

SMITHSONIAN

CONTRIBUTIONS TO KNOWLEDGE.

VOL. XVII.



EVERY MAN IS A VALUABLE MEMBER OF SOCIETY, WHO, BY HIS OBSERVATIONS, RESEARCHES, AND EXPERIMENTS, PROCURES KNOWLEDGE FOR MEN.—SMITHSON.

CITY OF WASHINGTON:
PUBLISHED BY THE SMITHSONIAN INSTITUTION.
MDCCCLXXI.

SMITHSONIAN CONTRIBUTIONS TO KNOWLEDGE.
218

SYSTEMS

OF

CONSANGUINITY AND AFFINITY

OF THE

HUMAN FAMILY.

BY

LEWIS H. MORGAN.

[ACCEPTED FOR PUBLICATION, JANUARY, 1868.]

the Table, and the same is equally true of the Spokane, these are sufficient grounds for the admission of the Salish and Sahaptin nations into the Ganowánian family.

One other stock language belonging to the valley of the Columbia, namely, the Kootenay, is represented in the Table. The Flatbows speak a dialect of the same language, and the two together are its only ascertained representatives. Their range is along the western slopes of the Rocky Mountains immediately north of the Flathead area. Although incompletely shown, the Kootenay system of relationship is interesting as a further glimpse at the stupendous scheme of consanguinity which prevails amongst the aboriginal inhabitants of this area. Upon independent grounds a more complex system might be expected to exist in the valley of the Columbia than upon the St. Lawrence or the Mississippi. With so many nations crowded together, but held asunder by dialects and mutually unintelligible stock languages, and yet intermingling by marriage, the constant tendency would be to increase and intensify the special discriminations developed from the system, by the gradual introduction of the special features of each into all the others. These new features do not necessarily disturb the essential framework of the system, although they may greatly increase its complexity, and render it more difficult of ascertainment. Beside this a plan of consanguinity so elaborate as that of the Ganowánian family, could not be maintained pure and simple in its minute details, amongst so many nations, and over such immense areas. Additions and modifications are immaterial so long as they leave undisturbed the fundamental conceptions on which the original system rests.

V. Shoshonee Nations.

1. Shoshonees or Snake Indians. 2. Bonnacks. 3. Utahs of the Colorado (1. Tabegwaches. 2. Wemenuches. 3. Yampahs or Utahs of Grand River. 4. Unitahs. 5. Chemehuevis. 6. Capotes. 7. Mohuaches. 8. Pah-Utes). 4. Utahs of Lower California (1. Cahuillos. 2. Kechis. 3. Netelas. 4. Kizhes). 5. Comanches.

There are reasons for believing that the Shoshonee migration was the last of the series, in the order of time, which left the valley of the Columbia, and spread into other parts of the continent. It was a pending migration at the epoch of European colonization. It furnishes an apt illustration of the manner in which Indian migrations are prosecuted under the control of physical causes. They were gradual movements, extended through long periods of time, involving the forcible displacement of other migrants that had preceded them; and therefore, are without any definite direction, except such as was dictated by the exigencies of passing events. The initial point of this migration, as well as its entire course, stands fully revealed. Almost the entire area overspread, showing the general outline of a head, trunk and two legs, is still held by some one of the branches of this great stem. Upon the south branch of the Columbia River the Shoshonees still reside; south of them along the mountain wastes of the interior are the Bonnacks, a closely affiliated people, who occupy quite near to the head-waters of the Colorado. The mountains and the rugged regions drained by the Upper Colorado and its tributaries are held by the Utahs in several independent bands or embryo nations, who are spread over an area of considerable extent. Here the original stream of this migration divided

into two branches; one of them, the Comanche, turned to the southeast, and occupied the western parts of the present State of Texas; whilst the other keeping the west side of the Colorado, descended towards the Gulf of California, and appropriated the regions near the Village Indians of the Lower Colorado. These are the Pah-Utes. Still other bands moved westward and southward and occupied Lower California. These are the Cahiullos, between the San Gabriel and Sante Anna Rivers; and the Mission Indians, namely, the Kizhes of San Gabriel, the Netelas of San Juan Capestrano, and the Kechis of San Louis Rey. Upon the basis of linguistic affinities the conclusion is inevitable that both the Comanches and Netelas are the descendants of original migrants from the valley of the Columbia.[1]

The Shoshonee nations are among the wildest of the American aborigines. With the exception of the Comanches, and a portion of the Shoshonees proper, they hold the poorest sections of the United States, their manners partaking of the roughness of the country they inhabit. Until quite recently they have been inaccessible to government influence. It is still nominal and precarious. The Comanches, who occupy the southern skirt of the great buffalo ranges, and are spread from the Canadian River, a branch of the Arkansas, to the Rio Grande, have become a populous Indian nation within the last century and a half. They are expert horsemen. Next to them are the Shoshonees.

It was found impossible, after repeated efforts, to procure the system of relationship of the Shoshonees or the Comanches, although much more accessible than the other nations. The time is not far distant when all the dialects on the Pacific side, as well as in the interior of the continent, will become as fully opened to us as those upon the eastern side; and when information now so difficult of attainment can be gained with ease and certainty.

An incomplete schedule of the system of the Tabegwaches, one of the Utah nations of the Colorado, was obtained unexpectedly, through my friend the late Robert Kennicott, from a delegation who visited the seat of government in 1863. It will be found in the Table. He was unable to fill out the schedule, except in its most simple parts, from the difficulty of working through interpreters imperfectly skilled in the Utah language; and, therefore, it cannot be taken as indicating to any considerable extent, the contents of the system. From the fact that a portion of the terms of relationship were not obtained, those which are, except the primary, cannot be interpreted. It is valuable as a specimen of the language; and more especially because it indicates the possession of a full nomenclature, and the presence of the minute discriminations which are characteristic of the common system. There are two special features revealed which should be noticed. First the relationship between aunt and nephew is reciprocal and expressed by a single term. The same use of reciprocal terms has been seen to exist both among the Salish and Sahaptin nations, with the language of the former, of which the Tabe-

[1] In 1847 the Shoshonees and Bonnacks were estimated together at 4000. Schoolcraft's Hist. Cond. and Pros. VI. 697; and the Utahs in part, at 3600. Ib. In 1855 the Comanches were estimated at 15,000. Ib. VI. 705. The numbers of the remaining Shoshonee nations on the Pacific are not known. They are not numerous.

EXHIBIT "8"

A-8

INDIAN LANGUAGES

OF THE

PACIFIC STATES AND TERRITORIES

BY

ALBERT S GATSCHET

Reprinted from March Number of The Magazine of American History



syllable, though only in a restricted number of words, and that instead of the accent length and brevity of the syllables receive closer attention. Such idioms we may call quantitating languages, for their system of prosody does not seem to differ much from those of the classical languages.

No plausible cause can as yet be assigned for the frequent, perhaps universal, interchangeability of *b* with *p*, *d* with *t* and *n*, *g* with *k*, *χ*, and the lingual *k*, *m* with *b* and *v* (*w*), *hh* with *k*, *χ*; but as there is nothing fortuitous in nature or in language, a latent cause *must* exist for this peculiarity. No preceding or following sound seems to have any influence on this alternating process, and the vowels alternate in a quite similar manner.

From these general characteristics, to which many others could be added, we pass over to those peculiarities which are more or less specific to the languages of the Pacific Slope. It is not possible to state any absolute, but only some relative and gradual differences between these Western tongues and those of the East, of which we give the following:

The generic difference of animate, inanimate, and neuter nouns, is of little influence on the grammatical forms of the Pacific languages. A so-called *plural* form of the transitive and intransitive verb exists in Selish dialects, in Klamath, Mutsun, San Antonio (probably also in Santa Barbara), and in the Shóshoni dialects of Kauvuya and Gaitchin. Duplication of the entire root, or of a portion of it, is extensively observed in the formation of frequentative and other derivative verbs, of augmentative and diminutive nouns, of adjectives (especially when designating colors), etc., in the Selish and Sahaptin dialects, in Cayuse, Yakon, Klamath, Pit River, Chokoyem, Cop-éh, Cushna, Santa Barbara, Pima, and is very frequent in the native idioms of the Mexican States. The root or, in its stead, the initial syllable, is redoubled regularly, or frequently, for the purpose of forming a (distributive) plural of nouns and verbs in Selish dialects, in Klamath, Kizh, Santa Barbara, and in the Mexican languages of the Pimas, Opatas (including Heve), Tarahumaras, Tepeguanas, and Aztecs.

A definite article "*the*," or a particle corresponding to it in many respects, is appended to the noun, and imparts the idea of actuality to the verb in Sahaptin, Klamath, Kizh, Gaitchin, Kauvuya, Mohave. In San Antonio this article is placed *before* the noun. The practice of appending various "classifiers" or determinatives to the cardinal numerals, to point out the different qualities of the objects counted, seems to be general in the Pacific tongues, for it can be traced in the Selish proper,

it is done in zoology and botany with the genera and species. In the same manner as the Mescaleros and Lipans are called Mescalero-Apaches and Lipan-Apaches, we can form compound names, as:—Warm-Spring Sahaptin Piskwaus Selish, Watχlála Chinook, Kwalhioqua Tinné, Hoopa Tinné, Dowpum Wintoon, Gallinomero Pomo, Coconoon Yocut, Kizh Shoshoni (or Kizh Kauvuya), Comoyei Yuma, Ottare Cherokee, Seneca Iroquois, Abnáki Algónkin, Delaware Algonkin, and so forth. The help afforded to linguistic topography by this method would be as important as the introduction of Linnean terminology was to descriptive natural science, for genera and species exist in human speech as well as among animals and plants.

The *thorough* study of *one* Indian tongue is the most powerful incentive to instructed and capable travelers for collecting as much linguistic material as possible, and as accurately as possible, chiefly in the shape of texts and their translations. It is better to collect little information accurately, than much information of an unreliable nature. The signs used for emphasizing syllables, for nasal and softened vowels, for explosive, lingual, croaking, and other consonantic sounds must be noted and explained carefully; and the whole has to be committed to such publishers or scientific societies as are *not in the habit* of procrastinating publications. Stocks and dialects become rapidly extinct in the West, or get hopelessly mixed, through increased inter-tribal commerce, so that the original shape, pronunciation and inflection can no longer be recognized with certainty. The work must be undertaken in no distant time by zealous men, for after "the last of the Mohicans" will have departed this life, there will be no means left for us to study the most important feature of a tribe—its language—if it has not been secured in time by alphabetical notation.

ALBERT S. GATSCHET.

EXHIBIT "9"

A-9

THE WORKS

OF

HUBERT HOWE BANCROFT.

VOLUME III.

THE NATIVE RACES.

VOL. III. MYTHS AND LANGUAGES.

SAN FRANCISCO:
A. L. BANCROFT & COMPANY, PUBLISHERS.
1883.

other connecting links he particularly mentions the substantive endings *pe*, *be*, and others, by means of which, he says, the Moqui attaches itself to the Shoshone-Comanche branch of the Sonora idioms. The comparative vocabulary before given will further illustrate their affiliation.[14]

Returning to southern California, let us examine the three languages, Kizh, Netela, and Kechi, spoken near the missions of San Gabriel, San Juan Capistrano, and San Luis Rey, respectively, which are not only distantly related to each other, but show traces of the Sonora-Aztec idioms. Father Boscana, who has left us an accurate description of the natives at San Juan Capistrano, unfortunately devoted little attention to their language, and only gives us a few scattered words and stanzas. One of the latter reads as follows:

Quic noit noivam
Quic secat peleblich
Ybicnum majaar vesagnee
Ibi panal, ibi urbaar,
Ibi cebal, ibi seja, ibi calcel.

Which may be rendered thus:

I go to my home
That is shaded with willows.
These five they have placed,
This agave, this stone pot,
This sand, this honey, etc.[15]

But very little is known of the grammatical structure of these languages. In the Kizh, the plural is formed in various ways, as may be seen in the following examples:

	SINGULAR.	PLURAL.
Man	woroit	wororoit
House	kitsh	kikitsh
Mountain	haikh	hahaikh

Sprache für ein Glied meines Sonorischen Sprachstammes. Schon die auffallend vielen, manchmal in vorzüglich reiner Form erscheinenden, aztekischen Wörter bezeichnen die Sprache als eine sonorische; es kommt das zweite Kennzeichen hinzu: der Besitz gewisser ächt sonorischer Wörter. In einem grossen Theile erscheint die Sprache aber überaus fremdartig: um so mehr als sie auch von den 5 Pueblo-Sprachen, wie schon Simpson bemerkt hat, gänzlich verschieden ist.... Die Spuren der Subst. Endung *pe*, *be* u.ä. weisen der Moqui-Sprache ihren Platz unter der comanche-shoshonischen Familie des Sonora Idioms an. Dieses allgemeine Urtheil über die Sprache ist sicher.' *Buschmann, Spuren der Aztek. Spr.*, pp. 289-90.

[14] *Simpson's Jour. Mil. Recon.*, pp. 128-30; *Davis' El Gringo*, pp. 157-9.

[15] *Boscana*, in *Robinson's Life in Cal.*, p. 282.

	SINGULAR.	PLURAL.
Wolf	ishot	ishishot
Good	tihorwait	tiriwait
Small	tshinui	tshitshínui
Black	yupikha	yupinot
Woman	tokor	totokor
Bow	paítkhuar	papaítkhuar
Bad	mohai	momohai
White	arawatai	rawanot
Red	kwauokho	kwaukhonot

DECLENSION WITH PRONOUN.

My father	ninak	Our father	ayoinak
Thy father	monak	Your father	asoinak
His father	anak		
My house	nikin	Our house	eyokuga
Thy house	mukin	Your house	asokuga
His house	akinga	Their house	pomokuga

Of the Netela there are also the following few specimens of plural formation and pronouns;—*suol*, star; *sulum*, stars; *nopulum*, my eyes; *nunakom*, my ears; *nikiwalom*, my cheeks; *nutakalom*, my hand; *netémelum*, my knees.

DECLENSION WITH PRONOUN.

My house	niki	Our house	tshomki
Thy house	om aki	Your house	omomomki
His house	poki	Their house	omp omki
My boat	nokh	Our boat	tshomikh
Thy boat	om omikh	Your boat	omom omikh
His boat	ompomikh	Their boat	ompomikh [11]

The Kizh appears also to have been spoken, in a slightly divergent dialect, at the Mission of San Fernando, as may be easily seen by comparing the following two versions of the Lord's Prayer; the first in the language of San Fernando, and the latter in that spoken at San Gabriel.

Y yorac yona taray tucúpuma sagoucó motoanian majarmi moin main monó muismi miojor yiactucupar. Pan yyogin giminmerin majarmi milcoma coyó ogorná yio mamainay mii, yiarmá ogomug y yoná, y yo ocaynen coijarmea main ytomo mojay coiyamá huermí. Parima.

Yyonac y yogin tucupugnaisá sujucoy motuanian masarmí magin tucupra maimanó muísme milléosar y

[11] *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., pp. 566–7; *Buschmann, Kizh und Netela*, pp. 512–13.

EXHIBIT "10"

A-10

THE AMERICAN RACE:

A LINGUISTIC CLASSIFICATION AND ETHNOGRAPHIC DESCRIPTION OF THE NATIVE TRIBES OF NORTH AND SOUTH AMERICA.

BY

DANIEL G. BRINTON, A. M., M. D.,

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NEW YORK:
N. D. C. HODGES, PUBLISHER,
47 LAFAYETTE PLACE.
1891.

ernment annually as tribute. A book consisted of a strip of paper perhaps twenty feet long, folded like a screen into pages about six inches wide, on both sides of which were painted the hieroglyphic characters. These were partly ideographic, partly phonetic; the latter were upon the principle of the rebus, conveying the name or word by the representation of some object, the word for which had a similar sound. I have called this the *ikonomatic* method of writing, and have explained it in detail in several essays on the subject.*

Their calendar recognized the length of the year as 365 days. The mathematical difficulties in the way of a complete understanding of it have not yet been worked out, and it may have differed in the various tribes. Its elements were a common property of all the Nahua peoples, as well as many of their neighbors; which of them first devised it has not been ascertained.

UTO-AZTECAN LINGUISTIC STOCK.

a. Shoshonian Branch.

Bannacks, in Montana and southern Idaho.
Cahuillos, in southern California.
Chemehuevis, branch of Pi-utes, on Cottonwood Island.
Comanches, in northern Texas, on both banks of Rio Grande.
Kauvuyas, southern California, near the Pacific.
Kechis, in southern California, branch of Kauvuyas.
Kizh, in southern California, branch of Kauvuyas.
Moquis, in Moqui Pueblo, Arizona.
Netelas, in southern California.
Pa-Vants, south of Great Salt Lake.

* See "The Ikonomatic Method of Phonetic Writing" in my *Essays of an Americanist*, p. 213. (Philadelphia, 1890.)

EXHIBIT "11"

A-11

The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER

THE ETHNO-BOTANY OF THE COAHUILLA INDIANS OF SOUTHERN CALIFORNIA

A DISSERTATION SUBMITTED TO THE FACULTIES OF THE GRADUATE SCHOOLS OF ARTS, LITERATURE, AND SCIENCE, IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF ANTHROPOLOGY)

BY
DAVID PRESCOTT BARROWS

CHICAGO
The University of Chicago Press
1900

these words from an Indian, but this error is easily rectified. Mr. Whipple's linguistic material collected on this expedition was analyzed by Professor William W. Turner and printed in the Expedition's report upon the Indian tribes.[1] In this report the Comanche, Chemehuevi, and "Cahuillo" vocabularies are printed in comparative columns under the title "Shoshonee." A comparative vocabulary was also published, embracing twenty-eight "Cahuillo" words, together with an equal number from Mr. Hale's "Kizh" and "Netela," and from a manuscript vocabulary of the Indians at San Luis Rey mission, procured by Hon. John R. Bartlett, while engaged upon the Mexican Boundary Survey, and called by him the "Kechi."[2] Professor Turner's conclusion in regard to the Comanche, Chemehuevi, and Cahuillo, was that

> the natives who speak these languages belong to the great Shoshone or Snake family: which comprehends the Shoshones proper of southern Oregon, the Utahs in the region around the Great Salt Lake and then extending south and west the Pah-Utahs, west of the Colorado and the Indians of the missions of southern California, the Kizh (of San Gabriel), the Netela (of San Juan Capistrano), and the Kechi (of San Luis Rey), and on the south and east the Comanches of the prairies.[3]

To these collections of Lieutenant Whipple and the analysis of Professor Turner is due also the establishment of the Yuma linguistic family, including the Mojaves, Cuchans, Maricopas, and Diegeño Indians, and the connection of the Diegeño Indians therewith.[4] A vocabulary of the Diegeños, furnished by Dr. Coulter, had already been, as we have seen,[5] published in the eleventh volume of the Royal Geographical Society's *Journal*, and the paper of Mr. Latham "On the Languages of New California"[6] attempted to classify the Indians of southern California on the basis of De Mofras' Paternosters; but that the Diegeños were close kin to the tribes of the Gila and Colorado rivers seems not to have been suspected previous to Mr. Turner's discovery of the relation.

From 1853 to 1859 the linguistic connections of these Indians excited the interest of Dr. Johann Buschmann. This learned philologist, searching for traces of Aztec speech among the Indian languages of

[1] *Ibid.*, chap. 5, "Vocabularies of North American Language," pp. 71–77.

[2] In his *Personal Narrative*, Vol. II, p. 92, Mr. Bartlett speaks of his visit to the San Luis Rey mission and of "an old chief" who was quite communicative of information and furnished a "vocabulary. . . . . He called his tribe the Kechi." This vocabulary contains twenty-eight words.

[3] *Ibid.*, p. 76.

[4] The vocabularies for this analysis were collected by Lieutenant Emory in 1854, while engaged on the Mexican Boundary Survey, and are printed in the reports of that expedition.

[5] *Supra*, p. 11. [6] *Supra*, p. 12.

EXHIBIT "12"

A-12

UNIVERSITY OF CALIFORNIA PUBLICATIONS
AMERICAN ARCHAEOLOGY AND ETHNOLOGY

Vol. 4 No. 3

SHOSHONEAN DIALECTS OF CALIFORNIA

BY

A. L. KROEBER

BERKELEY
THE UNIVERSITY PRESS
FEBRUARY, 1907

a surmise[1]. There is no evidence except Loew's that the word was used by any Indians as a tribal name; nor has it been used even in books except on the authority of Loew[2]. Its application to all the Shoshoneans of Southern California is certainly without warrant. Buschmann, following Hale, has called the Gabrielino language Kizh, also written Kij. This term is evidently related to the Gabrielino word for house, kikh or kigh, also given as kich. The Luiseño call the Gabrielino Tumangamal-um, northerners, and their language tumangangakh.

The territory of the Gabrielino group comprised all the present Los Angeles county south of the San Bernardino mountains, except probably the narrow coast strip west of Santa Monica. It covered also the greater part of what is now Orange county, extending as far as Alisos creek, north of San Juan Capistrano. To the east it reached a short distance beyond the limits of Los Angeles county, but without including San Bernardino or Riverside. Informants at Tejon place Shoshoneans speaking a dialect related to that of San Fernando at Camulos and Piru, *i.e.*, the mouth of Piru creek in Santa Clara river, in eastern Ventura county; but confirmation is required. Practically nothing is known as to the distribution of Indians in this interior region.

Besides San Gabriel, Mission San Fernando was in Gabrielino territory. The Spaniards, following their custom, speak of the Indians attached to this mission as Fernandeños or Fernandinos. The vocabularies that have been given show that there was no dialectic difference of consequence. So the Indians also state; Taylor[3] and Gatschet[4] say and Reid[5] implies the same thing; and

[1] From toba, sit. Cf., however, Hale, Tr. Am. Ethn. Soc., II, 128, Gabrielino: earth, touanga (= towa-nga); and Reid, in Hoffman, Bull. Essex Instit., XVII, 6, 1885; tobagnar, the whole earth, lahur, a portion of it, a piece of land. Other vocabularies give for earth: öxar, or olkhor. Barrows, *op. cit.*, 19, recalls that Reid, in Taylor, Cal. Farmer, XIV, 146, Jan. 11, 1861, gives the name of the mythological "first man" as Tobohar. Taylor, on his own authority, Cal. Farmer, XIII, 90, May 11, 1860, gives Toviscanga as the name of the site of San Gabriel. Cf. Tuvasak below.

[2] Reid, in Taylor, Cal. Farmer, XIV, 146, Jan. 11, 1861; "It probably may not be out of place here to remark, that this tribe" (the 'Indians of Los Angeles county' or Gabrielino) "had no distinguishing appellation."

[3] Cal. Farmer, XIII, 90, May 11, 1860.

[4] Wheeler Survey, VII, 413.

[5] Quoted by A. Taylor, Cal. Farmer, XIV, 146, Jan. 11, 1861; also reprinted from Reid's manuscripts by W. J. Hoffman, Bull. Essex Instit., XVII, 2, 1885. Reid's material was originally printed in the Los Angeles Star.

EXHIBIT "13"

The OLD SAN GABRIEL MISSION

HISTORICAL NOTES TAKEN FROM OLD MANUSCRIPTS AND RECORDS ACCURATELY COMPILED AFTER DILIGENT RESEARCH BY

REV. EUGENE SUGRANES, C. M. F.



SAN GABRIEL, CALIFORNIA
FEBRUARY SECOND
1909

CHAPTER VI

Why Growth was Slow in the Early Period of the Existence of the San Gabriel Mission, 1771-1778

Perhaps it will seem strange, especially to the casual observer, that the progress of the San Gabriel Mission during the critical period of its infancy was comparatively slow. Yet we should not lose sight of the fact that into all the undertakings for the honor and glory of God, the human element must needs enter. In this is especially manifested the wisdom and providence of God. God works His wonders through natural agencies; even our salvation, the most wonderful of His providences, was wrought through human instrumentality. Likewise he employs our failures for his successes and even our sins ofttimes become the occasion for His more glorious manifestation.

Turning our attention to the various causes for the lack of rapid growth of this early mission, the first and perhaps the most lamentable was the reprehensible conduct of the soldier related above. This at once created a strong animosity in the hearts of the savages towards the missionaries. The Indians conceived the idea that rapine was the primary purpose of the mission's existence, rather than a kindly helpfulness to a better life. Sad indeed is it to know that not only upon this one occasion did the soldiers behave themselves unseemly, but in spite of the earnest admonitions of the Fathers to the contrary, they repeatedly brought shame upon the holy enterprise.

Another cause was the great difficulty experienced in learning the language and special dialect of the Indians. It is not rare to hear the missionaries complain of this hindrance. Each tribe spoke a different dialect and though a missionary might master one, yet in the immediate neighborhood another would be found quite different. The letters of the first missionaries to California tell of the laborious and tedious way in which they had to learn the different languages from the Indians and it is not a pleasant task for a missionary to express in writing the strange sounds he hears.

The language spoken by the San Gabriel Mission Indians was the Kizh. The Lord's Prayer in the Kizh dialect is as follows: Yyonak y yogin tucupugnaisa sujucoy motuanian masarmi magin tucupra maimano muisme milleosar y ya tucutar jiman bxi y yoni masaxmi mitema coy aboxmi y yo amamainatar moojaich milli y yaqma abonac y yo no y yo oraihuc coy jaxmea main itan monosaich coy jama juexme huememesaich.—Bancroft Hist. Native Races 111,675.

EXHIBIT "14"

THE PAPERS OF

John Peabody Harrington

IN THE

Smithsonian Institution 1907-1957

VOLUME THREE

A GUIDE TO THE FIELD NOTES: NATIVE AMERICAN HISTORY, LANGUAGE AND CULTURE OF SOUTHERN CALIFORNIA/BASIN

EDITED BY
Elaine L. Mills and Ann J. Brickfield

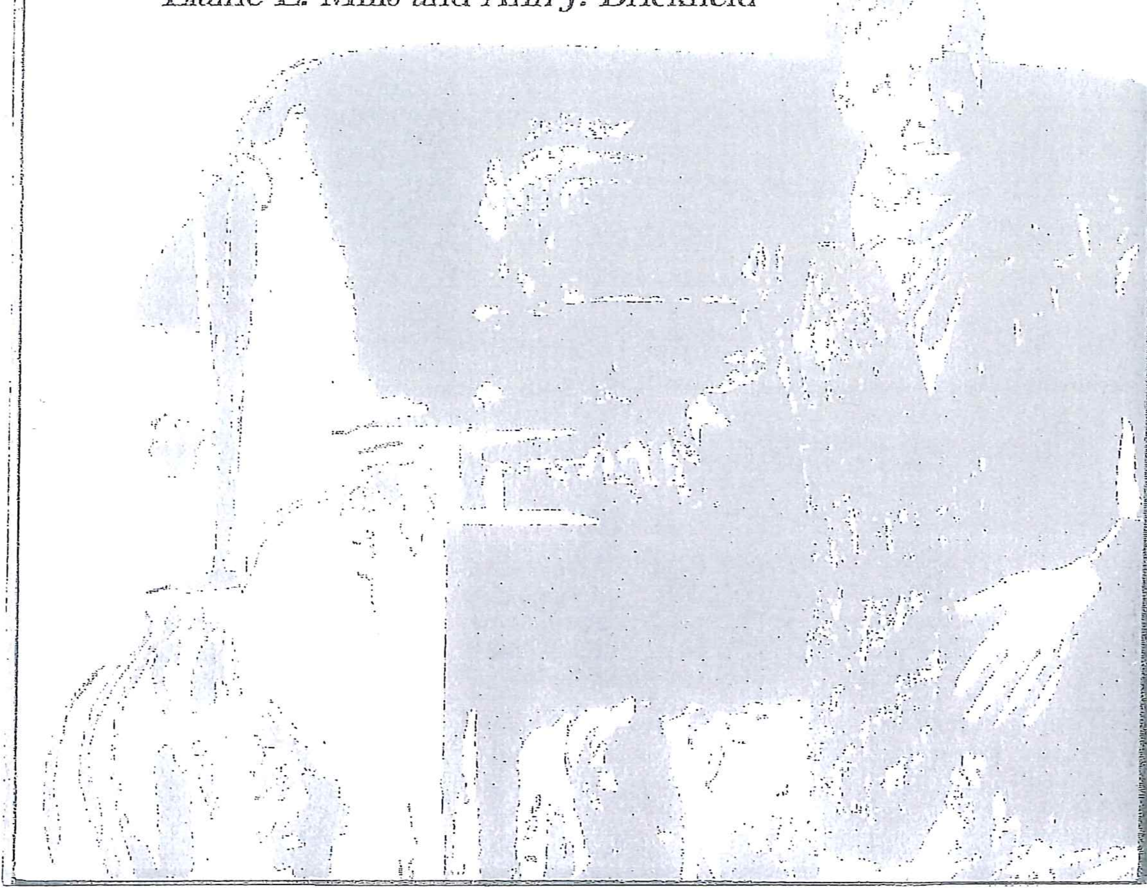
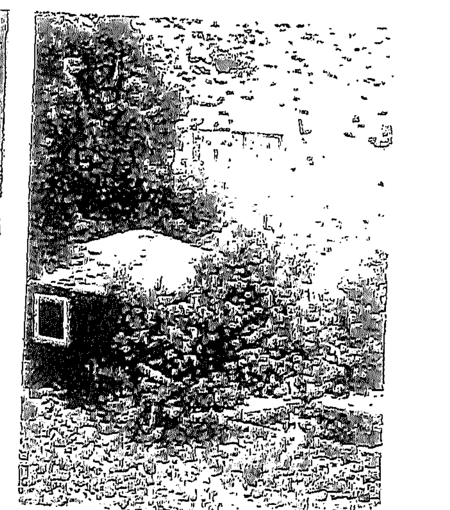


EXHIBIT "14"



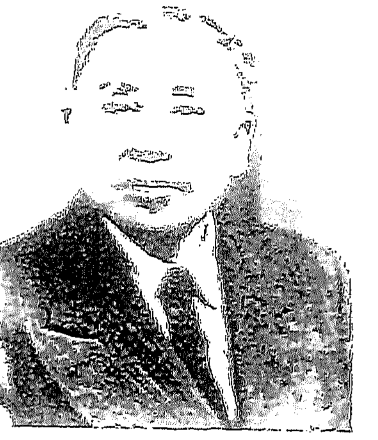
Magdalena Olivas demonstrating Kitanemuk method of measuring bead money on the hand, 1916–1917.

Portrait of Kitanemuk speaker Eugenia Mendez, 1916–1917.



La Liebra Ranch (*kwi't ahoveq*) in Antelope Valley, part of the Tejon Ranch, 1916–1917.





Adan Castillo, multilingual president of the Mission Indian Federation, who served as an informant for Cahuilla, Luiseño, and Serrano during the 1940s. He also assisted Harrington in making sound recordings of various southern California languages.



Felicitas Serrano, a second major informant for Gabrielino, 1922.



José Zalvidea, elderly Gabrielino informant, 1914–1917.

were copied and some new information was interspersed. The language was sometimes edited for clarification.

Another group was organized by region. It includes some Gabrielino equivalences and a few tribenames.

The last two groups of placename slips mark a further reorganization rather than an addition of new information. Manuel Santos and Tomás Manuel were the principal informants. Inserted for comparison purposes were some of the Serrano terms that Eugenia Mendez contributed to Harrington's Kitanemuk notes.

PERSONS CONTACTED BY HARRINGTON

Linguistic Informants

SERRANO

- Albert Juan
- Ernest Juan
- Mac [Macario Marcos?]
- Tomás Manuel
- Henry Marango
- Mrs. Henry Marango
- Eugenia Mendez (Eug.)
- Msc, nephew of Jim Pine
- Manuel Santos (Ms, MS)
- Son of Tomás Manuel
- Son of Zalvidea [José?]

Nonlinguistic Informants

- "A good American informant"
- "Auto man"
- Sam Perry

SOURCES CONSULTED BY HARRINGTON

Benedict, Ruth Fulton
1924 "A Brief Sketch of Serrano Culture." *American Anthropologist* n.s. 26:3:366–392.

Gifford, Edward Winslow
1918 "Clans and Moieties in Southern California." *University of California Publications in American Archaeology and Ethnology* 14:2:155–219.

Kroeber, Alfred L.
1907 "Shoshonean Dialects of California." *University of California Publications in American Archaeology and Ethnology* 4:3:65–165.

CROSS-REFERENCES

See the forthcoming volume of "Photographs."

SERRANO

Reel 101

REEL	FRAMES	
101	0001–0301	*Linguistic and Ethnographic Field Notes*
	0302–0862	*Semantic Slipfile*

Gabrielino

Harrington's work on Gabrielino falls generally into two time frames, one between 1914 and 1922 and a second in 1933. The first specifically documented date is March 1914 when he copied entries from the records at Mission San Gabriel. At the same time he was in touch with José María Zalvidea from whom he elicited data on March 29, 1914, and again between April 14 and 19 of the same year. Zalvidea became one of Harrington's principal informants, working with him in 1915, 1916, and 1917. He supplied original material and reheard the names of places and persons from various sources. These include the San Gabriel Mission records, A. L. Kroeber's two articles on the Shoshonean dialects (1907 and 1909), *The Old San Gabriel Mission . . .* by Eugene J. Sugranes, and "Hugo Ried's [i.e., Reid's] Account of the Indians of Los Angeles Co., California." The last work, edited by W. J. Hoffman, was invariably referred to only as "Reid." Zalvidea was identified by Harrington in many ways—Z., Sal., Sa., José, Guorojos, Gua.

—and a note in the linguist's Serrano field notes indicates that he was also known as José Verrujas.

Another prolific informant was José de los Santos Juncos. Because he was reputed to be exceptionally bright, de los Santos Juncos had been dubbed "Kewen," the name of a local attorney. The nickname was apparently universally used; it was taken up by Harrington and it is the one adopted for this description. Harrington worked with Kewen between 1914 and 1916 and again in December 1918.

The third principal informant of the earlier phase was Felicita[s] Serrano Montaño. She provided a vocabulary dated February 24, 1915, and continued to supply information in 1916 and 1918. In 1922, Montaño reheard some of her original 1915 data as well as terms from Hoffman (1885), the B.A.E. manuscripts of John R. Bartlett (ms. 772) and H. W. Henshaw (ms. 787), and from Kroeber's two publications (1907 and 1909). She also reheard a Kroeber manuscript identified as #103.[1]

Thomas Cooper was a nonlinguistic informant during the early phase.

By July 1932, Harrington had located Jesus Jauro (Jes.), one of the few remaining Gabrielino speakers. In January 1933 he worked assiduously with the ninety-year-old Jauro, rehearing the material obtained from Zalvidea, Kewen, and particularly Montaño. Jauro added substantial original linguistic and ethnographic information and commented on the vocabularies of Reid and Kroeber, on Horatio Hale's *Ethnology and Philology. United States Exploring Expedition* . . . , and on Alexander S. Taylor's vocabulary in *The California Farmer*, May 11, 1860. Taylor's terms were possibly copied for Harrington by a Henry Patterson in May 1913 from the records at The Bancroft Library. Luiseño information was added by Victor Meza and some Serrano was attributed to a vocabulary of informant Manuel Santos. Some input from the multi-lingual Adan Castillo was interfiled. Nonlinguistic informants include B. A. Lugo, Adolfo, and Alvino Benites.

In general, Harrington was disappointed in his inability to spend more time in the field with the few Gabrielinos still living in the 1930s. Jesus Jauro died in 1934.

1. The Bancroft Library has a Kroeber manuscript #104 of similar methodology, but #103 is neither there nor in N.A.A. Indications are, however, that it was at The Bancroft at one time and was copied there by Harrington.

SLIPFILE

The largest section of slips is devoted to placenames and ethnic names based on such published sources as Kroeber (1907), Sugranes (1909), and Reid (1885). Harrington reheard the names with informants Felicita Serrano Montaño, José Zalvidea, Kewen, and Manuel Santos (a Serrano informant) and later arranged them according to geographic area. There are typed copies of some of the handwritten notes.

In another semantically arranged section there is one group of slips (labeled "Fel.") containing information given by Montaño on February 24, 1915, and a second group gathered in 1915 and 1916 with more terms from Montaño, Kewen (abbreviated "K."), and Zalvidea (abbreviated "Z."). Both groups include a small grammatical category and some miscellaneous ethnographic contributions.

In addition, there are slips that stem from a visit which Harrington and Kewen made to the Southwest Museum in Los Angeles, where Kewen supplied a linguistic and ethnographic treatment to artifacts encountered among the exhibits and to people and places mentioned therein. Some Juaneño terms are included.

With the slipfile is a field notebook apparently written between March 22 and April 7, 1915. Kewen and Zalvidea supplied the information. Kewen's entries were typed over onto slips but Zalvidea's were not re-recorded. The material touches briefly upon placenames, local history, biographical data, and reminiscences. There are several sketch maps.

Nonlinguistic information throughout the slipfile came from Petra Verdugo, W. P. Temple, "Mrs. Hunter's sister," Mr. Poggi, and Mrs. Walter Fish.

LINGUISTIC AND ETHNOGRAPHIC FIELD NOTES

This linguistic and ethnographic material ranges in time from 1914 to 1933. It is divided into three main sections based on the informant from whom Harrington elicited the original data between 1914 and 1922. With each section is a 1933 rehearing of the earlier material.

Between 1914 and 1917, Harrington filled well over 100 pages of field notes with information provided by José Zalvidea. The data were reheard in no particular order in January 1933 with Jesus Jauro as principal informant. Harrington worked on an almost daily basis with the aged Jauro from January 15 to 27. Along with the Zalvidea rehearings, Jauro commented also on the vocabularies of Hugo

Reid (1885), Alex Taylor (1860), Horatio Hale (1846), and A. L. Kroeber (unidentified manuscript). Luiseño terms given by Jauro and Victor Meza were liberally interspersed. Jauro supplied some Serrano equivalences and one small section represents Harrington's attempt to re-elicit Serrano terms based on a vocabulary which he had acquired in 1918 from Manuel Santos.

Harrington also collected various sets of notes from Kewen between 1914 and 1918. Except for one notebook, most of the information was recorded on separate numbered sheets during regular work sessions or short placename trips. The material contains general vocabulary, placenames, personal names, local history, and some grammatical paradigms. Much of the information was later typed one item to a page for rehearings. The largest set of Kewen's notes covers seventy-two pages, thirteen of which were reheard by Jesus Jauro in 1933, with Victor Meza occasionally present. Adan Castillo was informant for the balance of the rehearings, but little of the data was treated. He provided some Luiseño, Juaneño, and Cahuilla equivalences. Nonlinguistic informants were Thomas Cooper (ca. 1916–1917) and B. A. Lugo, Adolfo, and Alvino Benites (1933).

In 1922 in San Bernardino, Harrington again sought out Felicita Serrano Montaño. Between March 19 and 26 he logged 105 pages of linguistic material from her. At this time she reheard some of her own 1915 notes, vocabulary terms from Bartlett's B.A.E. ms. 772 and Henshaw's B.A.E. ms. 787, and items from Hugo Reid (1885) as well as from Kroeber's publications and manuscripts. In 1933, pages 12–105 of these field notes were reheard with Jesus Jauro as principal informant. Marta J. Herrera, Harrington's copyist, had typed or written one Montaño expression to a page, to which Harrington added Jauro's comments and sometimes those of Victor Meza and Adan Castillo. Castillo's may have been interfiled during a later reorganization process in Washington. Placenames form an important part of this section with additional data on plants, animals, and relationship terms. Ethnographic statements are interspersed, some from Adolfo and B. A. Lugo as well as Jauro and Meza.

Other groups of notes apparently stem from a random rehearing by Jauro of Montaño's 1915 and 1922 elicitations, and from Jauro's original Gabrielino offerings. Adan Castillo later contributed further data with Cahuilla and Luiseño equivalences. Only two of his notes were dated, one in 1944 and the other in 1945.

SONG TEXTS

No informant is named for texts of songs recorded in the earlier period. However, Harrington's financial records list December 1918 payments to Kewen and Manuel Chura (born 1820) for Gabrielino songs.

Over fifty songs were contributed by Jesus Jauro in 1933, including two Serrano songs with Gabrielino translation. Apparently this group was recorded on numbered aluminum discs, but the discs have not been located.

An additional series of miscellaneous Jauro songs (Gabrielino, Serrano, and one Cahuilla) contains comments by Victor Meza, Eustaquio Lugo, and Adan Castillo.

MISCELLANEOUS NOTES

Numerous small sections of notes include stories, folklore, anecdotes, and mentions of local events in English from Kewen in February 1915 and from an unnamed informant, possibly Kewen, about 1916–1917.

A set of short interviews with seven nonlinguistic informants took place in June 1932. The resulting notes consist mainly of biographical data.

There are also preliminary lists and questionnaires, primarily self-reminders of relevant secondary sources; a typescript of the Montaño 1915 semantic vocabulary; a text for a Gabrielino museum exhibit (former B.A.E. ms. 6017pt.); and various scattered rough notes, linguistic and nonlinguistic. A final section touches briefly on morphology.

PERSONS CONTACTED BY HARRINGTON

Linguistic Informants

Gabrielino
- Manuel Chura
- Jesus Jauro (Jes.)
- Kewen (see de los Santos Juncos)
- Felicita[s] Serrano Montaño (Fel., F., rarely Montaño)
- José de los Santos Juncos (Kewen, Kuhn, Cewen, K., Santos)
- Soledad
- José María Zalvidea (Z., Sal., Sa., José, Guorojos, Gua., José Verrujas)

CAHUILLA
- Adan Castillo

JUANENO
- Kewen

LUISENO
- Juan Sotelo Calac (Sot.)
- Adan Castillo
- Eustaquio Lugo (Eus.)
- Jesus Jauro
- Victor Meza (Vic.)
- Micaela (Mic.)
- Victoriano (a Soboba Indian)
- José María Zalvidea

SERRANO
- Jesus Jauro
- El Mudo
- Manuel Santos

Nonlinguistic Informants
- Adolfo
- Mr. Alvaredo
- Sóyla Hope Alvaredo
- Alvino Benites (Albino)
- Thomas Cooper
- Daughter of Mrs. Presentia Mendibles
- Mrs. Walter Fish
- Luisa Heniger
- Mr. Hunter
- Mrs. Hunter (née Miller)
- Mrs. Hunter's sister
- Mr. König
- B. A. Lugo
- Mr. McCormack
- P. J. McGough
- Francisco Perez
- Herminia Perez
- Mr. Poggi
- W. F. Temple
- Mr. Tillman
- Petra Verdugo

SOURCES CONSULTED BY HARRINGTON

Bartlett, John R.
n.d. "*Kechi*" *(Luiseño) Vocabulary and San Luis Obispo (Chumash) Vocabulary*. Bureau of American Ethnology ms. 772, National Anthropological Archives.

Boscana, Father Gerónimo
See Harrington, John P.

Caballeria y Collell, Father Juan
1902 *History of San Bernardino Valley from the Padres to the Pioneers, 1810–1851* . . . San Bernardino: Times-index Press.

Curtis, Edward S.
1926 *The North American Indian*. Vol. 15. Seattle: Published by Edward S. Curtis.

Gatschet, Albert S.
1879 "Linguistics." in *Report Upon United States Geographical Surveys West of the One Hundredth Meridian* . . . Vol. 7. *Appendix*. Washington, D.C.: Government Printing Office.

de Grijalva, Juan
1924 . . . *Cronica de la Orden de N.P.S. Augustín en las Provincias de la Nueua [sic] España* . . . Mexico: Imprenta Victoria.

Guinn, James M.
1907 *A History of California and an Extended History of Its Southern Coast Counties* . . . Los Angeles: Historic Record Company.

Hale, Horatio
1846 *Ethnography and Philology. United States Exploring Expedition* . . . Vol. 6. Philadelphia: Printed by C. Sherman.

Harrington, John P.
1933 *Chinigchinich (Chi-ñich-ñich): A Revised and Annotated Version of Alfred Robinson's Translation of Father Geronimo Boscana's Historical Account of the Belief, Usages, Customs and Extravagencies [sic] of the Indians of this Mission of San Juan Capistrano, Called the Acagchemem Tribe*. Santa Ana: Fine Arts Press.

Henshaw, H. W.
1884 *Gabrielino and Serrano Vocabulary*. Bureau of American Ethnology ms. 787, National Anthropological Archives.

Hoffman, Walter J.
1885 "J. Hugo Ried's [sic] Account of the Indians of Los Angeles Co., California . . ." *Bulletin of the Essex Institute* 17:1–3:1–35.

Ingersoll, Luther A.
1908 *Ingersoll's Century History, Santa Monica Bay Cities* . . . Los Angeles: L. A. Ingersoll.
de Lucy-Fossarieu, Pierre
1882 "Ethnographie de l'Amérique . . ." *Société d'Ethnographie de Paris. Memoires* 1:4:101–179.
Reid, Hugo
See Hoffman, Walter J.
Sanchez, Nellie van de Grift
1914 *Spanish and Indian Placenames of California* . . . San Francisco: A. M. Robertson.
Scouler, John
1841 "Observations on the Indigenous Tribes of the N. W. Coast of America." *The Journal of the Royal Geographic Society of London* 11:215–251. (Article XVII.)
Sugranes, Eugene J.
1917 *Glory of San Gabriel . . . with Mention of Other California Franciscan Missions and Their Founders.* San Gabriel.
1921 *The Old San Gabriel Mission . . . with Mention of Other California Franciscan Missions. . . .* San Gabriel. [No further publication data given for either work]
Taylor, Alexander S.
1856ms *Indians of the Mission of San Gabriel, etc. No. 9.* The Indianology of California, The Bancroft Library, Berkeley. Published in *California Farmer*, May 11, 1860. [Photostat in N.A.A.]
Voegelin, C. F.
1935 "Tübatulabal Grammar." *University of California Publications in American Archaeology and Ethnology* 34:2:55–189.

CROSS-REFERENCES

See the forthcoming volume of "Photographs." There are related sound recordings at the Library of Congress.

GABRIELINO

Reels 102–105

REEL	FRAMES	
102	0001–0877	*Slipfile*

103	0001–0765	*Linguistic and Ethnographic Field Notes*
104	0001–0577	
105	0001–0476	
	0477–0555	*Song Texts*
	0556–0715	*Miscellaneous Notes* [former B.A.E. ms. 6017pt.]

Fernandeño

LINGUISTIC AND ETHNOGRAPHIC FIELD NOTES

The Fernandeño series is sparse. It consists mainly of field notes given by Setimo López. Sporadic dating and other records indicate October 1916 as the probable time of elicitation. Data include vocabulary, notes on local placename trips with Lopez around the San Fernando Valley, and tribenames. There are also comments on placenames, some based on names in the baptismal records at Mission San Fernando (identified by the abbreviation "Flb"), which Harrington had copied in 1915. Most of the field notes were later typed on slips or on 8″ × 10″ pages. A few were rewritten by hand. Charles Bell, A. C. Caldwell, and Mrs. William Brannon provided nonlinguistic information.

Carobeth Tucker Harrington, who was with her husband in California in 1916, recorded several texts from Juana and Juan Melendrez. She wrote them in a mixture of English and Spanish, and there are no Fernandeño annotations. Mr. and Mrs. Melendrez accompanied Harrington on a trip through the San Fernando and Chatsworth areas and gave additional ethnographic information, with a sprinkling of Fernandeño terms.

There are linguistic and ethnographic notes resulting from an interview on June 4, 1933, with seventy-year-old Martin Feliz of San Fernando. Roger Dalton introduced Feliz to Harrington and some of his colleagues.

A copy of the Lord's Prayer was copied from Duflot de Mofras (1844). It was not annotated.

PERSONS CONTACTED BY HARRINGTON

Linguistic Informants

FERNANDENO
Casimiro

EXHIBIT “15”



From the Office of Certified Genealogist & Researcher

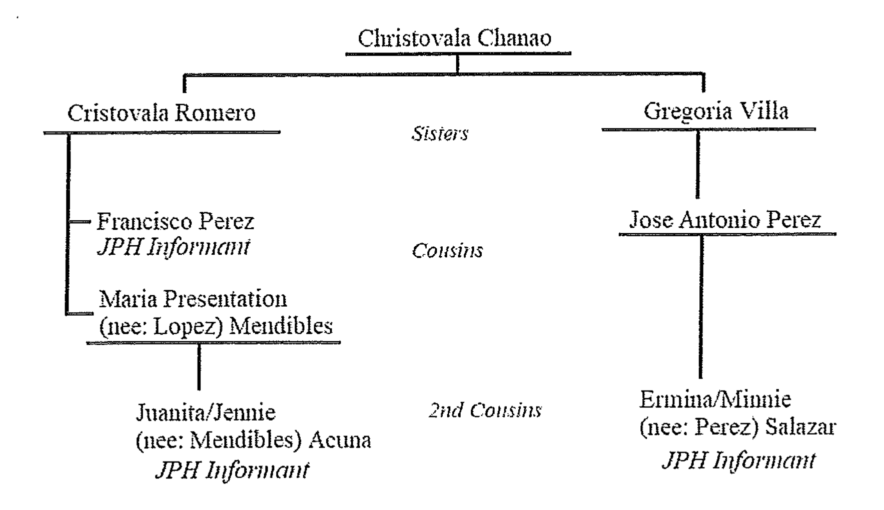
Lorraine Escobar, CG^{SM}
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The Genealogical Relationship Between the Tribal Members of The Gabrieleño Band of Mission Indian [aka Kizh Nation] and John Peabody Harrington's Gabrieleño Indian Informants

By Lorraine Escobar CG, August 27, 2021

John Peabody Harrington, an American linguist and ethnographer, working for the Smithsonian Institute Bureau of American Ethnology, visited Southern California, and conducted interviews with various persons regarding the Gabrieleño language, culture, and places, from 1914 to 1922 and again in 1934. As authorized by Chairman Andy Salas, this report presents the verifiable genealogical connection between fifty-nine (59) adult Kizh Nation tribal members and Harrington's Gabrieleño informants referred to as 1) *the daughter of Mrs. Presentia [sic] Mendibles,* 2) *Francisco Perez*, and 3) *Herminia Perez*. [See Exhibit 14] These informants were all direct descendants of Christovala Chanao, one of the twelve verified full-blooded Gabrieleño ancestors of the Gabrieleño Band of Mission Indians [aka Kizh Nation].

Christovala Chanao had six children, of which, only one has descendants currently enrolled in the present-day tribe—Cristovala Romero (as discussed in the section covering *Mrs. Presentia Mendibles* and *Francisco Perez*). While Christovala Chanao's other daughter, Gregoria Villa, does not have direct descendants currently enrolled in the present-day tribe, she bears an indirect relationship which was genealogically verified. The relationship of these informants appears below:[1]



[1] The names, of the living, enrolled tribal members who are direct descents of this lineage (of Maria Presentacion (nee: Lopez) Mendibles and Jennie (nee: Mendibles) Acuna, are provided at the end of this memo, with special permission from Chairman Andrew Salas.

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EXHIBIT "15"

1) Daughter of Mrs. Presentia [sic] Mendibles

First, the reference to the "daughter" is non-descript other than the identification of her mother—Maria Presentacion (nee: Lopez) Mendibles, the daughter of *Cristovala Romero*, one of Kizh Nation's, verified, full-blooded Gabrieleño ancestors.

The name given in John Peabody Harrington's notes, as ***Presentia***, is a misspelling or mishearing of this Maria Presentacion's true given name. ***Maria Presentacion*** was baptized at Mission San Gabriel on November 22, 1860, and her baptism record identified her parents as ***Teodoro Lopez*** and ***Cristobala Romero***.[2] On September 22, 1898, ***Presentacion Lopez*** married ***Francisco Mendibles***, at Mission San Gabriel.[3] That marriage record confirmed her parents as ***Teodoro Lopez*** and ***Cristoval***[a] ***Romero***.

Of the nine children that Maria Presentacion had with Francisco Mendibles, six were female. ***Juanita*** (also known as Jennie) ***Mendibles*** was the youngest, born in 1899.[4] According to the Kizh Nation tribal community memory, Jennie Mendibles was the "daughter" as mentioned in Harrington's notes. Certainly, Jennie Mendibles was living in San Gabriel from 1900 through 1930 as indicated by the corresponding U.S. federal census records.[5] Certainly, these records place her in the vicinity of San Gabriel during the time Harrington visited this community.

2) Francisco Perez

Francisco Perez was the son of *Cristovala Romero,* one of Kizh Nation's verified full-blooded Gabrieleño ancestors, by a different father than Maria Presentacion Lopez. ***Francisco*** was born in 1845 and baptized at the La Plaza Church (aka Our Lady of

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[2] Catholic Church, Mission San Gabriel, San Gabriel, CA; baptisms 1855-1868; entry 10036 (22 Nov 1860), M.a Presentacion Lopez; photo taken by Ryan Acuna at the Archdiocese of Los Angeles Archives, CA.

[3] Catholic Church, Mission San Gabriel (San Gabriel, CA); marriages; entry 322 (22 Apr 1898), Fr.co Mendibles & Maria Presentacion Lopez; photograph provided by Ryan Acuna, courtesy of Catholic Archdiocese, Los Angeles Archives.

[4] Mendibles, Juanita (NM) (1898), certified delayed birth certificate, cert #96606; State of California, Department of Public Health, issued 20 Dec 1960; photocopy provided by Andrew Salas.

[5] 1) Francisco Mendevis household, 1900 U.S. Census, California, Los Angeles County, San Gabriel Township, SD 6, ED 125, sheet 19A, dwelling 396, family 417; source: www.Ancestry.com, 1900 U.S. Census, California, Los Angeles, San Gabriel, district 125, images 37-8; 2) Fred Daken household, 1910 U.S. Census, California, Los Angeles County, San Gabriel Township, SD 7, ED 326, sheet 5A, dwelling 84, family 92; source: www.Ancestry.com, 1910 U.S. Census, California, Los Angeles, San Gabriel, district 326, image 9; 3) Willie Acuña household, 1920 U.S. Census, California, Los Angeles County, San Gabriel Township, SD 8, ED 582, sheet 22A, 728 East El Monte Road, dwelling 483, family 480; source: www.Ancestry.com, 1920 U.S. Census, California, Los Angeles, San Gabriel, district 583, image 42; and, 4) William Acuña, Jr., household, 1930 U.S. Census, California, Los Angeles County, San Gabriel Township, SD 18, ED 1430, sheet 22A, 724 El Monte Street, dwelling 420, family 420; source: www.Ancestry.com, 1930 U.S. Census, California, Los Angeles, San Gabriel, district 1430, image 43.

Angeles Church), in Los Angeles.[6] His baptism record did not provide his father's surname until after the event, but the surname ***Perez*** was added to the margin of the baptismal entry by a church officiant. [The father was Juan Antonio Lazaro Perez, a non-Indian.] The baptism record does, however, clearly identify his mother as ***Cristovala***, ... ***una neofita de mision de S. Gabriel*** [a neophyte from Mission San Gabriel].

Francisco Perez lived in San Gabriel from 1880 through 1918 according to the 1880 and 1900 U.S. Federal Census, and his 1917 WWI draft card.[7] Certainly, these records place him in the vicinity of San Gabriel during the time Harrington visited this community.

3) Hermenia Perez

Ermina [also known as Minnie or Emilia] ***Perez*** was born in July 1888 and was the daughter of Jose Antonio (aka Juan) Perez.[8] Her father was the son of *Gregoria Villa*, and was born in 1847 and baptized at Mission San Gabriel.[9] The baptism record of ***Jose Antonio Lazaro Perez*** indicated his mother was ***Gregoria***, ... ***a neophyte from this mission***. [She became known as Gregoria Villa later in life.] Gregoria's Mission San Gabriel baptism record indicated she was born in 1830, and her parents were ***Salvador, and his wife, Cristovala, neophytes from this same mission***.[10] That baptismal data demonstrates *Gregoria* was *Cristovala Romero's* sister and the daughter of Christovala Chanao. [Refer to chart on page 1 for common ancestry.]

Hermenia (nee: Perez) Salazar was living in San Gabriel from 1900 through 1930 as indicated by her marriage record and the 1900, 1920 and 1930 U.S. federal census

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[6] Catholic Church, La Plaza Church (aka Our Lady Queen of Angels Church, Los Angeles, CA); baptisms 1826-1864; FHL microfilm 2537; entry 1534 (14 Dec 1845), Francisco Perez.

[7] 1) Francisco Perez household, 1880 U.S. census, CA, Los Angeles Co., San Gabriel Township, ED 34-13, SD 4, pages 6 -7, family 65; online at www.Ancestry.com, 1880 U.S. census, California, Los Angeles, San Gabriel, district 34, images 21-22; 2) Francisco Perez household, 1900 U.S. Census, California, Los Angeles County, San Gabriel Township, SD 6, ED 125, sheet 19B, dwelling 395, family 422; source: www.Ancestry.com, 1900 U.S. Census, California, Los Angeles, San Gabriel, district 125, image 38; and 3) Perez, Juan; Registration State: California; Registration County: Los Angeles; Roll: 1531198; Draft Board: 6; source: Ancestry.com. U.S., World War I Draft Registration Cards, 1917-1918 [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2005. Original data: United States, Selective Service System. World War I Selective Service System Draft Registration Cards, 1917-1918. Washington, D.C.: National Archives and Records Administration. M1509, 4,582 rolls. Imaged from Family History Library microfilm.

[8] J. A Perez household; 1900 U.S. Federal Census, California, Los Angeles Co., San Gabriel Township, SD 6, ED 125, Sheet 11B, dwelling 215, family 227; source: Ancestry.com, 1900 US Federal Census, California, Los Angeles, San Gabriel, District 125, image 22.

[9] Catholic Church, Mission San Gabriel, San Gabriel, CA; baptisms 1820-1908; FHL microfilm 2644; entry 8917 (24 Aug 1847), Jose Antonio Lazaro Perez.

[10] Catholic Church, Mission San Gabriel, San Gabriel, CA; baptisms 1820-1908; FHL microfilm 2644; entry 7656 (2 May 1830), Gregoria.

records.[11] Certainly, these records place her in the vicinity of San Gabriel during the time Harrington visited this community.

The Living, Enrolled Descendants of Maria Presentacion (nee: Lopez) Mendibles and Juanita/Jennie (nee: Mendibles) Acuna:

As permitted by Chairman Andy Salas, the names of the living descendants, currently enrolled in the Gabrieleño Band of Mission Indians [aka Kizh Nation], of these persons [excluding minor children] are as follows:

1. Corine (nee: Acuna) Henninger
2. David B. Acuna
3. Lawrence B. Acuna
4. Jami R. (nee: Acuna) Howell
5. Jenna E. Acuna
6. Lawrence B. Acuna
7. Lisa (nee: Acuna) Gonzales
8. Madeline Acuna
9. Marlena (nee: Acuna) Foresta
10. Michael J. Acuna
11. Paullette A. (nee: Acuna) Morrison
12. Romi A. (nee: Acuna) Howell
13. Ryan W. Acuna
14. Santino L. Acuna
15. Sean W. Acuna
16. Shay A. (nee: Acuna) McLean
17. Steven Acuna
18. Tina G. (nee: Acuna) Angel
19. Tisha L. (nee: Acuna) Jordan
20. Victoria I. Acuna
21. Walter W. Acuna
22. Albert J. Acuna, Jr.
23. Ryan W. Acuna, Jr.
24. Sean A. Angel
25. Felicia N. Gonzales
26. Francesca Gonzales
27. Larae M. Gonzales
28. Dean D. Henninger
29. Michelle M. (nee: Henninger) McCaslin
30. Landen J. Howell
31. Lilian J. Howell
32. Paige M. McCaslin
33. Jake M. McLean
34. Josehua S. McLean
35. Mia P. McLean
36. Robert J. Ornelas
37. Susan M. (nee: Velarde) Perdomo
38. Jessica M. Jones
39. Natasha L. Jones
40. Asa R. Morrison
41. Ashleah L. (nee: Morrison) Castro

The Living, Enrolled Descendants of Francisco Perez:

1. Aaron B. Acuna
2. Evelyn M. (nee: Acuna) Mitchell
3. Stella P. (nee: Beltran) Hernandez
4. Rene E. Dominguez
5. Robert Dominguez
6. Michael P. King

[11] 1) J. A Perez household; 1900 U.S. Federal Census, California, Los Angeles Co., San Gabriel Township; 2) "California Marriages, 1850-1945", database, *FamilySearch* (https://familysearch.org/ark:/61903/1:1:41CQ-486Z : 24 March 2020), Melquiades Salazar, 1908; 3) Juan A Perez and Mike Salazar household, 1920 U.S. Federal Census, California, Los Angeles County, San Gabriel City, Sheet 5B, SD 8, ED 582, 234 South Mission Drive, dwelling 133 & 134, families 142 & 143; source: Ancestry.com, 1920 U.S. Federal Census, California, Los Angeles, San Gabriel, District 582, image 10; and 4) Minnie Salazar household; 1930 U.S. Federal Census, California, Los Angeles Co., San Gabriel Township, SD 18, ED 1430, Sheets 1B & 2A, 315 Del Mar Avenue, dwelling 19, family 19; source: Ancestry.com, 1930 US Federal Census, California, Los Angeles, San Gabriel, District 1430, images 2-3.

7. Priscilla R. (nee: King) Johnson
8. Brittney R. Munden
9. Dylan M. Munden
10. Brooklyn P. Perez
11. Carl P. Perez
12. Caroline (nee: Perez) Clark
13. Christina P. Perez
14. Peter R. Perez
15. Daniel Ramirez, Jr.
16. Brian S. Tanner
17. Bobby R. Villareal
18. Francine (nee: Villareal) Miller

In the event it is deemed necessary to produce the evidence for the individuals discussed herein and/or tribal members biological relationship to these individuals, the requestor should contact Chairman Andy Salas at (626) 926-4131 or through his email chairman@gabrielenoindians.org.

by: Lorraine Escobar, CG